



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

by the nineteenth-century economist. "To tell a laboring man who has the chance of a cottage that he is not, on prudential grounds, to think of marrying, is little else than solemn mockery. To him a wife is infinitely more necessary than to those of ampler means, for, the public house apart, his material comforts must be looked for in his own home" (p. 33). He will not, however, go as far as the Neomalthusians; his aim is more simple, namely to point out that the family can be limited by obedience to a natural law which, although not infallible, holds good in a large number of cases. It is as important, in his opinion also, that "the right people should be born as that the wrong people should not be born" (p. 83). He urges, therefore, that the law of the land should supplement that of the church by requiring each contracting party at the marriage ceremony to make a solemn declaration that he or she is not afflicted with a transmissible disease, whether of mind or body (p. 93). We can recommend the book to every thoughtful eugenic student. Placed in the hands of the artisan and lower middle classes it should prove of interest and profit.

London.

H. OSMAN NEWLAND.

THE BRAHAMS, THEISTS AND MUSLIMS OF INDIA. By Prof. J. C. Oman, Government College, Lahore. London: T. Fisher Unwin, 1908. Pp. xv, 342.

The author's aim, in this portly volume, is to bring readers into touch with contemporary India at various points, using, for illustrative purposes, his "somewhat exceptional personal experiences." The work contains a great deal that is full of human interest, but its value had been much enhanced by greater compression and more reflection of a suggestive sort upon the phenomena presented. Its chapters include subjects like "Hinduism or Goddess-Worship in Bengal," "Caste in India," "Theism in Bengal," "Hindu Social Reformers," "Festivals in Upper India," "The Muharram in India," and so forth. Religious beliefs and practices occupy a large portion of the descriptions, and cannot be dealt with at length in a distinctively ethical journal. Occasionally, however, the author's judgments are interesting, as when, for example, he says of Keshub Chunder Sen, who had been described as "one of the greatest thinkers, one of the greatest philosophers and one of

the greatest men of the world," that "he was none of these, but a pious mystic, endowed with a rare gift of expression, a marked individuality, a strong will, not a little worldly wisdom and a charm of manner which gave him a great ascendancy over the men with whom he came in contact."

The ethical material is scattered over many chapters, and lies in very concrete forms, as, for example, nuptial laws, marriage rites, social reforms, immorality and infanticide, and the ethics of social intercourse between Europeans and natives. The materials furnished on such topics are both interesting and abundant, but one greatly misses some more comparative use and reflective treatment of the data presented. It must not be thought, however, that the author has not read widely in the literature of the subject, as well as set forth what he has himself seen, for it is but just to say that he either quotes from, or refers to, the works of most outstanding writers on Indian thought, religion, life, laws, history and architecture. The work is enriched with many fine illustrative plates and with an excellent index.

JAMES LINDSAY.

Kilmarnock, Scotland.

BOOKS RECEIVED.

ETHICS. By John Dewey and James H. Tufts. New York: Henry Holt & Co., 1908. Pp. 618.

MISCELLANIES. Fourth Series. By John Morley. London: Macmillan & Co., Ltd. [Contains the Lecture on Machiavelli and several reviews and other short papers.]

DECADENCE. Henry Sidgwick Memorial Lecture, delivered at Newnham College, Cambridge. By the Right Hon. A. J. Balfour, M. P. Cambridge: at the University Press.

LIFE AND LETTERS OF GEORGE JACOB HOLYOAKE. In two volumes. With two photogravure portraits and eight other portraits and illustrations. By Joseph McCabe. Issued for the Rationalist Press Association. London: Watts & Co. [A complete and most fascinating biography of the famous pioneer of coöperation and free thought.]

THE LOGIC OF WILL: A STUDY IN ANALOGY. By Helen Wodehouse, D. Phil. London: Macmillan & Co., Ltd.

SOCIAL PSYCHOLOGY: AN OUTLINE AND SOURCE BOOK. By Professor E. A. Ross. London: Macmillan & Co., Ltd.; New York: The Macmillan Co.